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AMUSEMENTS TO-MORROW EVENING.

WALLACE'S THEATRE, Broadway and 12th street.—
THE SONS OF THE NERVOUS MAN.NIBLO'S GARDEN, Broadway.—THE SPECTACLE OF
THE LIFE AND DEATH OF RICHARD III.LINA EDWIN'S THEATRE, 720 Broadway.—COMEDY
OF FIGARO.GRAND OPERA HOUSE, corner of 9th and 23d st.—
LA PERICHOLE.BOWERY THEATRE, Bowery.—SCHNITZER.—NEW SONGS
AND DANCES.FIFTH AVENUE THEATRE, Twenty-fourth street.—
THE GEM.GLOBE THEATRE, 728 Broadway.—VARIETY ENTERTAIN-
MENT. REG.—FRANK OF TOKYO.OLYMPIC THEATRE, Broadway.—THE DRAMA OF
HUMANITY.WOOD'S MUSEUM, Broadway, corner 30th st.—Perform-
ances every afternoon and evening.NEW YORK STADT THEATRE, No. 45 Bowery.—
GERMAN OPERA.—LORNGRIN.MR. F. N. CONWAY'S PARK THEATRE, Brooklyn.—
SCENIC BATH.—SCENES IN INDIA.SAN FRANCISCO MINSTER, HALL, 255 Broadway.—
RAYMOND'S ROYAL JAPANESE TROUPE.BRYANT'S NEW JAPANESE HOUSE, 23d st., between 6th
and 7th sts.—GERO MINSTER, A.C.TOM PASTOR'S OPERA HOUSE, 201 Bowery.—VARI-
ETY ENTERTAINMENT.THEATRE COMIQUE, 84 Broadway.—COMIC OPERA.
REG.—REGO ACTS, E.C. NATHAN AT 2.NEWCOMB & ARLINGTON'S MINSTER, corner 28th
and Broadway.—REGO MINSTER, A.C.DR. KAHN'S ANATOMICAL MUSEUM, 745 Broadway.—
SCIENCE AND ART.

QUADRUPLE SHEET.

New York, Sunday, April 23, 1871.

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THE ANNUAL EXCURSION OF BRIGHAM YOUNG.—Brigham Young, Prophet, High Priest and President of the "Latter Day Saints," has left Great Salt Lake City on his annual tour of inspection and instruction among the settlements of the Saints in South Utah. He is generally accompanied by a extensive caravan, lives on the fat of the land in his travels, and returns to his harem of forty-nine wives laden with spoils. Of all the reigning sovereigns of the Earth Brigham Young has the most devoted subjects and the most out of them.

WASHINGTON POLITICIANS appear inclined to deride from the beaten paths so long pursued by public servitors. Mr. Merrick, the defeated candidate for delegate in Congress from the District, and his successful competitor, General Chipman, have exchanged courtesies since the election. Mr. Merrick, in half of his party, pledging the democracy to everything in their power to advance the interests of the District of Columbia. This was the chivalric spirit is not wholly alien, even among politicians, and gives some hope of returning honesty and respectability among that numerous but questionable aristocratic class who congregate at the national capitol.

NEW COMET.—A new comet was discovered on the night of the 15th instant by Dr. Swift, of Marathon, N. Y., and reported to Professor Hough, of the Dudley Observatory at Albany, who obtained a fair view of the celestial visitor on Friday night. But it is Albany have become so common of late that Dr. Swift's discovery is apt to attract little attention. The glimmer of the Marathon comet is completely obscured by the effulgence of the Dukik phenomenon, whose orbit is as eccentric as that of any nebulous member of the solar system, but whose final destination is by no means such a matter of relation.

Church and State in Europe—The Late War and Its Consequences.

A variety of circumstances, such as the Döllinger manifesto, the Döllinger excommunication and the movements now going on in the Austrian Reichsrath—which last point in a very especial manner to the future relations of Church and State—renders it pertinent to look at the Church and State question in Europe, and to that question particularly as it has been affected by the recent war.

Toward the close of last summer the European States system seemed solid; and, although there were many doubters, there were also many thinking persons willing to believe that the equilibrium, whether looked at from an ecclesiastical or political standpoint, could not soon or easily be disturbed. The Ecumenical Council was sitting in Rome; the syllabus and the dogma of infallibility were themes of universal discussion; the French troops were in Rome, powerfully protecting from all danger the Holy Father, his College of Cardinals and the numerous ecclesiastics who from all lands were taking part in the proceedings of what then seemed to be the most important of all the Councils of the Church; the Church and State question had received a serious blow in Great Britain by the disestablishment of the Irish Church; Von Beust, in Austria, was exercising a potent influence in favor of religious and political liberty; Italy was almost contented to wait for Rome; Spain was struggling toward a higher form of life; but all over the feeling prevailed that the permanent peace of Europe centered in Napoleon, and that so long as France looked to him with confidence and he did not rashly rush into a foreign war things must all over go quietly on—the cause of progress, of course, advancing, but not violently.

Suddenly the general situation is changed. Europe is surprised. Disunity is caught napping where it was supposed to be awake, and awake where it was supposed to be napping. The throne of Isabella, which had been begging all around in vain—England refusing, Portugal refusing, Austria refusing, Italy refusing—is to be occupied by a Prince of the House of Hohenzollern. The knowledge of this fact fell like a thunderbolt on Europe, and even across three thousand miles of ocean we felt the shock. France took fright. Napoleon knew not well how to act. He had been suffering since 1866 from the attacks of the "reds," from the attacks of the legitimists, and most heavily of all from the attacks of M. Thiers, who represented the moderate cause, which was identified with the House of Orleans. Most of our readers remember the interval between the autumn of 1866 and the autumn of 1870. During that period the empire often trembled in the balance; the Emperor and the friends of the empire were often put to their wit's end; abuse came from all quarters, to the effect that the prestige of the House of Bonaparte was gone, that Napoleon was growing old, that his friends were using him to his own hurt and to the injury of France, that Bismarck was fooling him, that, sooner or later, France must suffer from the insane policy which allowed Prussia to crush Austria at Sedan without securing an equivalent the long-coveted Rhine boundaries; and although the French empire still bulked before the world as a great Power, it was felt by many that rashness might bring ruin. The Hohenzollern affair in Spain provoked the rashness, the rashness was committed, and the ruin followed.

It was not necessary for Napoleon to proclaim war against Prussia for an offense so trifling. It was the less necessary when Prussia, yielding to pressure, withdrew the name of the Prince Leopold. But war was proclaimed, and how wondrous have been the consequences! The French armies were withdrawn from Rome; the Ecumenical Council, after having in a mysterious way accomplished its purpose, was dispersed; the bishops sought their flocks and made conciliatory addresses, some of them speaking inconsistently and some of them speaking inconsistently; the Pope and his advisers in Rome have been fighting with fate; the Catholicism of Italy meanwhile revealing itself by the occupation of the Holy City and the destruction of the temporal power, and the Catholicism of Spain flinging expression in the election to the throne of Charles V. of the son of Victor Emmanuel, the one monarch of the times who has been contriving to get on comfortably under the major excommunication. It is not our business to-day to consider the political disasters or the political blessings of the war. Our attention is confined to the war in its religious aspect, and especially to its bearings on Church and State. It is safe, we think, to say that the war has told on religion and in favor of religious liberty. The French empire was the main pillar of the temporal power. With the fall of the empire most certainly came the fall of the temporal power; and it is not unreasonable, we think, to say that whatever be the future of the Papacy, whether its headquarters are to be in Rome, in Malta, in Sardinia, in Fula or in New York, and however under its new condition it is to prosper, the temporal power, in its ancient sense, can never be restored. It is gone, and the presumption is that the donation of Constantine and the gifts of Pepin and Charlemagne—the original models of all State grants in Christian times, and the original sins of Christian governments, as well as the fruitful source of religious strife, not to say persecution—have gone the way of all things human. The fall of the temporal power is the doom of the State Church system in all lands. It is the result of long and patient teaching, of much suffering and long endurance.

The triumph of Germany is the triumph of liberty of thought; and the fermentation which is now going on in Bavaria in connection with Dr. Döllinger, as well as the vote which has just been given after a protracted fight in the Austrian Reichsrath, proves that Germany is feeling the new influences and does not mean to go back. The national party in Russia is fighting for liberty in all matters religious; and as Russia for the first time in her long history finds it necessary to conciliate her vast and varied population so as to retain her strength, the anti-State Church sentiment must grow stronger and stronger. The change which is already apparent in Russia is due to the war which has robbed her of her immense power in the European system.

of States. In Great Britain the anti-State Church system gathers strength every day. Scotland is fighting for what Ireland has won. Wales is almost more imperious than Scotland; and the Nonconformists proclaim war to the death against the Church as by law established. The English anti-State Church sentiment will gather strength from the scholarship of free and united Germany.

To us in this Western World, which has so long been the home of liberty, the consolation is that we are free from all the troubles of the Old World. We never have had—we never can have—the State Church system. Our forefathers saw the evil of the past and most wisely provided against it. Religiously, quite as much as politically, the United States have been the asylum of liberty; and in this particular the asylum of liberty they must ever remain. Our example has been helping the Old World back to first principles. In helping the Old World back we have been helping ourselves. It is the mission of the NEW YORK HERALD to make an end of all distinctions of creeds and to revive the simple forms of primitive Christianity. We think we see the not distant day when the Church of Jesus Christ, in all its branches, will be more near the sweet simplicities of the Sermon on the Mount. We hail the approach of the happy day, and we shall not be sorry if the late unhappy and disastrous war hastens its advent.

The Campaign Against the Paris Commune—Active Hostilities Continued.

Our special despatches from Paris and Versailles are to the evening of the 21st inst. Hostilities continue with unabated vigor, the government forces pushing the Communists to the wall. Within the city the condition of affairs is becoming more and more deplorable. The Avenue des Termes has been rendered uninhabitable by reason of the storm of shells poured into it from Mont Valérien and Courbevoie. The Porte Maillot has been utterly demolished by the bombardment. A double attack by the troops of the government is expected, and every preparation is being made to repel it. The rebels have suffered fearful losses during the last few days. All the avenues near where the fighting took place are filled with wagons bringing wounded men from the field of battle. Barricades are now constructed in many localities, and the streets are being torn up in every direction in order to procure material to make additional fortifications. Everything is being done to place the city in a perfect state of defence, and at the time of sending the despatch there was nothing occurring that in the slightest degree indicated surrender. It is stated that the Germans are preparing to evacuate the forts on the north and east of Paris in favor of the Versailles, by reason of the first instalment of the war indemnity having been paid. At Versailles all is activity, and the movements against the insurgents are being carried out with great energy and promptness. There is no truth in the report that Fort Mont Valérien has been injured by the rebel batteries.

Notwithstanding all their reverses the forces of the Commune still show a determined front. All the intelligence we have thus far received indicates determined resistance on the part of the rebels. Deluded fools! They see how utterly without hope their cause is, and yet they persist in their madness, with the apparent resolution of involving the entire city of Paris in ruin and desolation. We cannot yet believe that the magnificent city is doomed, but those who now have it in their possession act as if they meant mischief and were determined to render Paris of but little value to the captors if compelled to acknowledge defeat. The contest that is now approaching will be desperate indeed. The assault of the city, which means the hand-to-hand street fighting, the carrying of barricades, the blowing up and destruction of buildings, the wholesale massacre, the vain cry for quarter, the murder of innocent people, and other horrors that attend the storming of a fortified position, may all be going on at this moment; and if they are we shall have to record scenes of savage warfare such as the world has seldom seen. The attack will probably be made at several points simultaneously, and will be supported by the fire of the forts within range of the city. In other words, the Parisians will be surrounded with a sea of fire, and be subjected to a tempest of shot and shell, besides the musketry—the *feu d'enfer* of the columns of infantry who will press them down and keep them there, even if their city has to go down with them. The government will not be trifled with; that is very evident. It will have Paris upon its own terms, or else it will leave nothing of Paris worth having.

THE WAR IN CUBA.—By special telegram to the HERALD from Havana we learn of the continued successes of the Spanish columns in driving the rebel guerrilla bands within the limits desired, where they can be satisfactorily handled and compelled to surrender or be shot. Several engagements have taken place, in which a number of prominent rebels have been killed. A rebel camp has been surprised, and twenty of the rebels were killed in the attack, while five prisoners who were taken were immediately shot. The Spanish columns, which are now moving with great alacrity, cannot be encumbered with prisoners. Those taken are disposed of as above, and in view of this summary manner of dealing with them, would it not be well for those Cubans in the United States who don't want to fight to write to their friends, if possible, and tell them to seek a safer clime than that of Cuba. 'T would be a merciful act.

THE COAL TROUBLES IN PENNSYLVANIA seem in a fair way of amicable adjustment. The Schuylkill operators yesterday proposed a new scale of wages, and withdrew all objections to the Miners' Benevolent Association. This is a great concession, and, even if not entirely acceptable to the miners, will be received by them as an evidence of returning reason on the part of the operators, and lead to a satisfactory understanding on the subject of wages. At Scranton everything is quiet and the military have been withdrawn, the attempt to incite the laborers to violence having signally failed. It is believed that all disputed points between operators and workmen will be settled within a few days and that the mines will be reopened on the first of May.

Dr. Döllinger's Manifesto Against Infallibility—Catholic Church Unity and the Logic of Christian Discant.

The Ecumenical Council which was lately assembled in Rome adopted the dogma of Papal infallibility. The question was examined in the hierarchical committee, discussed at great length in all its varieties of theological, apostolic and diocesan episcopal aspect, propounded to the consecrated representatives of the universal body, *separatim*, in chapters, passed on the record as a truth, and thus made part and parcel of the continuous history of the articles of the faith—which, it is asserted, comes down from Peter—by unanimous acclamation. This record is unalterable. From the Far-off Indus to the North Pole, from the banks of the Shannon to the shores of the Gulf of Carpentaria, from the Ganges to the St. Lawrence, on the Catholic altars in Pekin, and on the altar of the cathedral of New York, the doctrine of infallibility has been announced to the congregations as an article of belief. It has been accepted by the millions as an eternal fact; reaffirmed by the Church under the promptings of divine inspiration. As it was with Moses and the prophets, the Catholics of the Roman communion believe, even if they do not see. Their Church teaches them to avoid the example of the Doubting Thomas. They do not, as the Church says, desire to thrust their fingers into the wound which was made in the sacred side of the Great High Priest and Saviour on Calvary. Claiming perfection as a canonical whole, the Roman Catholic Church demands unity of belief among its members. Her priests teach that if the Church permit a marring of the faith by discussion of creed it will not be the symmetrical representation of that human perfection by heavenly incarnation which it claims to present.

Persons who are not completely within this Catholic fold must, consequently, be *ex cathedra* in religion to a greater or less extent in the eyes of the Roman Pontiff, his Cardinals and those of the millions of people who are instructed and disciplined by them. It was thus, as we interpret it, with the Albigenses, the Waldenses and other dissenting sects and dissenting individual men; thus in the days of Luther, Huss, Wickliffe, Knox, Wesley and the famous lay "Saints" of Scotland, John Balfour, of Burley, who protested not only against Rome, but against the Protestant mitres which came from London in the most deadly and fatal manner, even to the extent of the murder of a bishop of the law established Church of England.

There has been doubt, dissent, division and denial with respect to the heavenly commission which is claimed by the Roman Catholic Church almost from the beginning. The Greek communion instructs that St. Paul was the favored one of the Saviour. Among the theological records which are preserved in Moscow, is a paper which is exhibited as being part and parcel of the Scripture history of the first days of Christianity. In this it is said to be written by Paul to Peter that he "denied to his teeth" the assumption by him of a church headship by divine appointment.

Many of the Eastern hierarchs and communions preach that the Church was made universally free at its very first institution. Patriarchs of vast erudition refuse ecclesiastical allegiance to the Pope. Some of these patriarchs refused to attend the Council in Rome. They have since declined to obey its decrees. They deny the dogma of Papal infallibility, but believe that Christianity is infallible in its universality and the saving graces of faith and charity. Some of the most learned of these Eastern prelates promulgated their opinions to the world through the columns of the HERALD before the assembling of the Ecumenical Council and since its adjournment, as has been shown by special correspondence from Constantinople and other ancient cities which has been already published in our pages.

England, Austria, France, North Germany, Italy, even Spain, have produced clerical and collegiate protesters since the moment of the enunciation of the infallibility dogma. The decision of the Ecumenical Council has brought doubt to the mind of the *literati* of Oxford, been a source of division of opinion in the cabinet of Vienna, furnished a topic for angry discussion in the North German Parliament, served to complicate the relations between the King of Italy, the Italian people and the Pope, caused clamor louder than that of civil war in Spain, and tended, to a very great extent, to divide the youthful idea in the classes of the European colleges.

The dissenters from the Roman Catholic Church point to it as a firebrand in the society of the world; the Christian multitudes who turn their eyes to the Papal centre—which they term eternal—in Rome, accept it as a consolation.

Under the tolerant flag of the American republic men are at liberty to act as they deem best in the circumstances. They are free to walk across the stage of life under any particular religious guidance which they may choose, to descend to the Valley of Death in the hope of immortality with all their fallibilities about them if they so please.

The declaration of the dogma of Papal infallibility has thus presented two distinct standards of faith to the world. There are different standard bearers. Rome displays one. Its designation is known. The dissenters from the dogma—the Protestants of the present day—show another. They have inscribed on it Freedom of Thought, Liberty of Conscience, Fraternal Progress and a Universal and Free Church. The impulse of public education has moved many eminent men to grasp the new Christian guidance and to hold it aloft in different countries. These latter men exhort and preach a world-wide Christian rally under one grand universal banner. They show the words, Christianity infallible; but Papal infallibility sectional and non-progressive.

In the front rank of this new religious movement stands Dr. Döllinger, Dean of the Chapter of Vienna and Professor of Theology in Munich. He occupies, as we take it, a position almost similar to that first held by Luther against the Pope. He is partly within the Catholic Church and partly out of the pale of the fold. He is an undisciplined believer. A humorous writer tells of an Irishman who was assured that the soul of his deceased father was almost relieved from the pains of purgatory, but stood on the threshold way of exit with a heavy door closed on it.

like to a man wishing to rush from a fight in a public house, but who had got jammed against the door case. "If that's the way my father's in," said the irreverent heir, "let him fight himself out; and he'll do it, too, if his right hand's free and he gets holt of a spade handle or a blackthorn stick." This young gentleman disposed with the post-mortem Masses. Dr. Döllinger seems to be engaged in "fighting his way out." The Roman Catholic world cannot perceive where he wishes to go. He is a very able—a learned man. Can he found a new church? Perhaps so. Eastward toward Calvary there exists a considerable amount of difficulty among the congregations in matters both of faith and discipline. The priestly members disagree. The peoples doubt. The new missionary declaration will be perhaps acceptable as a means of effecting a charitable reunion.

Döllinger is endorsed by the professors of the theological faculty of Munich. He has been excommunicated by the Pope. The HERALD does not pronounce a decision. We love progress—we honor right and reverence truth. We have had the theological definitions of the Canon Döllinger against the dogma of infallibility, as he has addressed them to the Archbishop of Munich and Keesing, with the reply of that prelate to Döllinger and the remainder of the papers, specially translated for the HERALD. The translations appear in our issue to-day. The American public can judge for itself as to the merits of the question as it is thus briefed between the Catholic Church and the German theologians and Eastern and European peoples. It looks to us as if there were too much wordy logic, too much theological word-splitting in the present effusions. The words of the Sermon on the Mount shine gloriously in their simplicity above the whole. The nearer that the Roman Catholic, or the Universal Church, either one of them, keeps to the principle embodied in this grand discourse, the more firmly will Christianity be secured against the sectional dissenting efforts of single-handed professors, no matter how eminent they may be individually.

The Glorious Reception of the Honorable Mike Norton.

The quiet, non-political citizens resident in the Eighth, Ninth, Fifteenth and Sixteenth wards were roused from their early beds on Friday night by a terrible sound, part of revelry and more of battle; cannon were blazing, torches were flaring and a confused noise as of a Parisian mob in the ancient days of terror came from the streets. The quiet citizens asked themselves, in fear and trembling, what it could be; whether it was a renewal of the riots of 1863, or whether the adjourned democratic Legislature and the adjourned radical Congress had met in deadly partisan conflict at our doors. Some thought that the Russian Prince had come; others that the High Commission had concluded a treaty of peace between Ireland and Canada; others that Mace and Coburn were departing to the scene of their coming combat, and yet others supposed that the Custom House gentry were receiving the President. The quiet citizens, however, were in error. It was none of these. It was the reception of the Hon. Mike Norton, the Thunderbolt, by his constituency. The honorable Mike has a numerous and a variegated constituency. He numbers the highest and the lowest of the city classes among them. There are wealthy and conservative merchants and bosses, and straight-laced Christians and liberal-minded sports among them; and, alas that it should be so! there are the gutter snipes of rascality, the bunglers in the science of fraud, the gentry who substitute the jimmy and the crowbar for the more elegant device of forgery and earn an honest penny by flogging pocketbooks, instead of making their thousands by altering checks, among them. There are also among them gentlemen of the prize ring, those bunglers of etiquette, who substitute the fists for the weapons of a higher toned duello; and with such a medley of a constituency determined to do honor to their chosen representative, it is no matter of wonder that their manner of operating a "reception" should have startled the quiet, non-political citizens of the wards through which they took their winding way. Three barges full of them emptied upon our streets in a body at any time of day or night, even when uninfused by the high-priced whiskey which tempted them on board, would frighten, not only our quiet citizens, but even our guardians of the peace. The fact that a vigilance committee was improvised on the trip illustrates very forcibly some of the features of the Eighth ward constituency. It seems that many of them combined business with pleasure on the trip, and "went through" some of their best political friends during the excursion, even going so far as to threaten the bars, those time-honored places of rendezvous of political New York, with "gutting." It is said to think that the example of our late Legislature should have borne such early fruit; but in justice to the honorable Mike's constituency we must hold him and his associates in the Senate and in the lower House responsible for the doings of the Eighth warders on the Sleepy Hollow. The latter were merely humble imitators of a great original. The little jobs by which pocket-books surreptitiously changed locations, and estates disappeared from stewards' larders and speculators' stalls without correspondent income, were mere miniatures of the big jobs of the session. The knockdowns of the big jobs of the session. The knockdowns of the big jobs of the session were elaborate improvements upon the knockdown between Irving and Weed; the disorders and confusion of the excursion were modelled directly after some of the scenes in the Assembly, and the vigilance committee on the Sleepy Hollow was cut after the pattern of the secret caucus of republicans at Albany. Altogether, we cannot say but that the reflex of the State Legislature on the Sleepy Hollow was an improvement upon the original, and we wish that there had been no greater mischief done by the gathering at Albany than there was by the gathering on the Sleepy Hollow.

HOOBAC TUNNEL, Massachusetts, which has heretofore been so fruitful in accidents, was yesterday afternoon the scene of a most frightful tragedy. During a thunder storm a ball of electricity struck the ground near the entrance, and, following the iron rail into the tunnel, exploded several charges of nitro-glycerine, blowing four workmen into hundreds of pieces and fearfully injuring two others.

Theatrical Art in New York.

While poor Paris is fast going down, New York is rapidly taking its place as the great centre of fashion and art. The Central Park is already a much more remarkable and extensive pleasure ground than ever the Bois de Boulogne was in the zenith of its glory. The Fifth Avenue, with its prospective extension in a parallel line with Broadway and leading directly from the Battery to the Central Park, assumes more and more the aspect of the Champs Elysées, while Madison square, clustering around the Fifth Avenue Hotel, gives already to that part of the city something of the appearance of the Place Vendôme. The grace of attire of the gentlemen and ladies who haunt these fashionable regions is also pre-eminently Parisian, and our theatres are beginning to shape themselves after those of the ex-gay French capital. It is true the Alhazbar and Mile. Theresa are still wanting, but they are coming, and the places of recreation in the vicinity of the Central Park are fast becoming *des cafés chantants*. Hippodromes or circuses abound here, and the minstrels afford intellectual luxuries of which even Paris could not boast in her Augustan-Napoleonic era. Wallack's delightfully blends the artistic charms of the "Variétés" and "Vandeville" theatres of Paris, and its accomplished manager equals in variety and grace the best of Parisian actors. Daly's Fifth Avenue theatre is a New York version of the Palais Royal, with its sprightly, spicy, telling hits. Booth's represents, to some extent, the Théâtre Français, and though he may not be a Talma, in scenic splendor his theatre surpasses its French contemporary. Niblo's, too, is fast eclipsing in its scenic beauties and sensational tableaux the Porte St. Martin, and Fisk is Schneiderizing his Grand Opera House with Erie velocity. Indeed, what would become of the Grande Duchesse, now that Gerolstein and all the other German principalities are merged in the Hohenzollern and that the Parisians are no longer in the mood of laughing at Frita and at Schwartz, if Fisk had not taken these refugees under his protection and provided in New York an asylum for Offenbach, whose lyrics cannot thrill any longer in Paris alongside of the Commune's thunderbolts against Versailles?

New York is, therefore, in more than one sense, the heir-at-law of Paris, and Mayor Hall, a dramatist himself, is our Haussmann. We have our Folies Marigny, too, in Miss Lina Edwin's performances, and our Gaité, alas! suddenly faded, in Laura Keane's. We have, also, German theatres, which could never flourish in Paris, and the mere mention of which would, in the present period, start a hundred barricades. Ristori, who played to empty benches in Paris, created here, by her performance of Marie Antoinette and Marie Stuart, the most tragical sensation among our Fifth Avenue dowagers who sympathize with the Bourbons and the Stuarts and who are fond of everything that savors of aristocracy.

But more remains to be done to complete the Parisian glories of New York. We need an Italian grand opera, and this is the moment for the shareholders to take Mrs. Nickleby's advice and "speculate" and to avail themselves of the unparalleled opportunity which the collapse of Paris gives for the operatic splendors of New York. An intellectual and energetic manager would grasp in any other part of the world such an opportunity as this, and we are glad to see the stone is being rolled from this long silent sepulchre of song.

In all our theatres there is a movement and ambition which predict a brilliant era for the drama and light comedy. The two only light comedians of the highest range of excellence left—Lester Wallack and Charles Mathews—are with us; and Shakespeare, who in London has been banished to the Edgeware road and Victoria theatre, is, at Mr. Booth's theatre, volitionally honored here.

The wealth of our people holds out irresistible temptations to the most eminent artists to prefer the New to the Old World. With the masses of our working classes rapidly rising to prosperity—if our feudal railway and land and money-grabbing barons will not consign them again to pauperdom—Shakespeare is destined to experience a new birth in this country, he being new to the fresh, rising generation here, while the *blanc* classes of England have well exhausted his mine of dramatic treasures.

The great danger to dramatic art in the United States is that the masses of the people, novices in its enjoyment, are not yet critical as the French people were in their tastes, and are apt to applaud the most vulgar feats of performance, where more discriminating adepts of dramatic art would frown them down. Here, therefore, the theatre, if it does not sink to the level of untutored audiences, must rise to become their teachers in taste and culture, and if highly cultivated people keep aloof from the theatre because it lacks an artistic excellence the less fastidious taste of the multitude holds out as it were a premium to mediocrity. Here, then, lies the rub. If our theatres give us the best contemporary art can afford they will soon disseminate a higher taste among the people. If, on the other hand, they take advantage of the uneducated judgment of our theatre-goers and give us trash, they will Marrybone our style and vulgarize American art.

But there are indications of a different and nobler animus. Wallack's is in honest reality better than any of the London theatres, and Booth's, splendid in edifice, would be equally admirable if he were to follow Wallack's example—rid his sky of every "star," and provide for all the parts as far as possible the same excellence he exhibits in his own performance.

There is no reason why New York theatres should not present to the world all that was graceful and bright in those of Paris, together with all that was elevating and intellectual in those of London. The sooner the managers reach this ideal the better will it be for art and for the grandeur of New York, and people from all portions of the United States will then be induced to come here to rub off their provincial corners in the contact with metropolitan art.

THE SOUTHERN STATES are likely to derive little benefit from the act—passed in part for their benefit—increasing the national bank currency fifty-four millions. Thus far only about fifteen millions of this additional currency have been paid out, and there are on file applications for about ten millions more.